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THE LUTHERAN
Witness

Official Organ of The Lutheran Church — Missouri Synod

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une 29, 1948

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PACIFIC LUTHERAN
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Missouri Synod Lutheran churches in the Pittsburgh, Pa., area will conduct seventeen vacation Bible schools this summer.

According to *The Stars and Stripes,* European edition, Thursday, June 3, the Bahai religion, founded in Persia in 1844, "is a complication of all revelations, including those of Moses, Christ, and Mohammed." Those familiar with the Bahai faith will undoubtedly agree that "complication" is the right word.

Mr. Paul E. Lease, formerly assistant sales manager of a York, Pa., machinery parts manufacturing company at a salary of $20,000 per year, has resigned his position to become pastor of the Evangelical United Brethren Church congregation at Hughesville, Pa., at $2,000 per year.

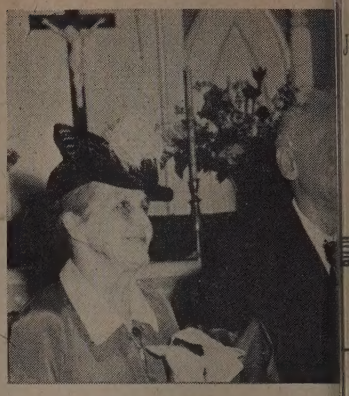
From a letter written by a pastor in Europe: "I would like to show you these same children when they line up before our soup kitchen for children, over which hangs a large sign which reads: 'Food for children—furnished by the Lutheran Church — Missouri Synod.' Their eyes shine with joy. But I would like also to take you out to the cemetery and show you row upon row of graves in which rest little children. You would never forget the whimpering cry of the mothers who dragged themselves after the coffins of these little ones as they were carried to their last resting place. Over fifty per cent of all funerals of my congregation are of children under two years of age."

West Portal Lutheran Church (see frontispiece of the June 1 issue of the WITNESS) is located in a prominent residential district of San Francisco, Calif. The description of the picture omitted this detail.

Mr. and Mrs. John Oppenlander, members of Mount Olive Lutheran Church, Forest Grove, Oreg., the Rev. O. J. Wendling pastor, celebrated their sixtieth wedding anniversary on Sunday, May 23. Mrs. Oppenlander, born in Bavaria, is seventy-eight, and Mr. Oppenlander, a native of Wittenberg, is eighty-three. They were charter members of Mount Olive, joining the church at its organization in 1932. They have seven children.

The Rev. Herman Bielenberg, pastor of Christ Lutheran Church, Oil City, Pa., and chairman of the Board for Visual Education, has received a $200 cash award for a picture slide which he entered in a nation-wide contest conducted by *The Camera,* a photographic magazine published in Baltimore, Md.

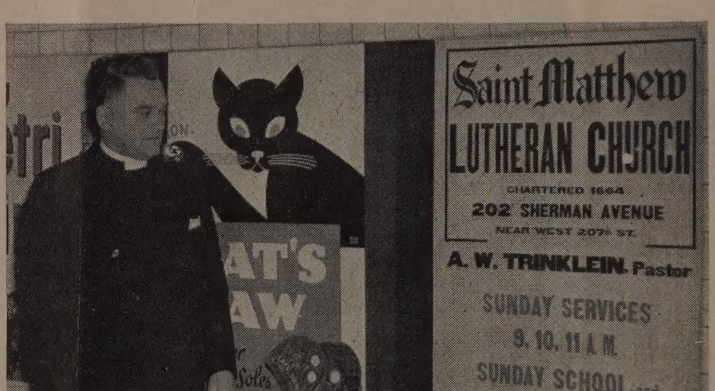
By next September three more Southern California Baptist day schools will be added to the three already now in exist-



Mr. and Mrs. John Oppenlander

ence. Mr. C. Rowlan Lunsford, E of the Los Angeles Baptist City Society, who made the announceme clared: "The unprecedented action Baptist churches in establishing the elementary schools is the result of tem of public education which, b cannot include a vital, positive Ch influence upon its pupils."

Six former students of Concord lege, Fort Wayne, Ind., on April 2 ered at the home Fred Rump at Fort to give expression t feeling of gratitud kindnesses shown while they were st at the school over riod of twenty-four Those present wer Revs. Walter Schoed of Mount Clemens, John Fackler of Ohio; Gustave Sch of Frankfurt, Ky.; Moehring of Alg Mich.; Karl Riehl Louis, Mo.; and Mr. Schoedel, Jr., Con Seminary student te at Concordia College Wayne. Mrs. R daughter and daug in-law had prepa surprise supper fo gathering. The guest "Mom" three be bouquets and a pict the head of Christ their autographs. Af evening devotions Rump declared: "I for 'my boys' every G. V



Subway Poster of Our Oldest Church in the United States

The cut shows the Rev. A. W. Trinklein, pastor of St. Matthew Lutheran Church, New York, N. Y., viewing one of the five posters advertising the church's services. In April the congregation signed a contract with the New York Independent Subway System to display these posters in the two stations which are in the immediate vicinity of the church: Dyckman (200th) and 270th Streets. The larger station has three posters and the smaller two. At least fifteen thousand people pass these posters each day, according to estimates based on actual fares paid on an average day. Wording of the poster may be changed once a month without charge, and the Subway System has agreed to replace soiled or damaged posters. The cost of the display for one year is $180, with an additional $60 for printing the posters. Subway System executives expressed their satisfaction over the fact that the church had given subway advertising consideration. They gave concrete expression to their feeling by allowing a substantial discount

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THE LUTHERAN Witness

Volume LXVII
No. 13

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ

Editorial

Strength of His People

The Introit for next Sunday, the Sixth after Trinity, with the declaration from Psalm 28: "The Lord is the gth of His people: He is the saving Strength of His ted." Why this statement at this time? What bear- f any, has it on the theme of this Sunday?

The Trinity Season of the Christian Year is divided into er cycles. Our Sunday is in the second of these. The al theme of the first cycle was the Kingdom of Grace he call into it. The theme of the second cycle, which with the Day of St. Laurentius, August 10, is newness e and the righteousness of those who are in the King- of Grace. Accordingly, the Epistle speaks of the "walk ewness of life" and states that the believers are to n themselves "to be dead indeed unto sin, but alive God through Jesus Christ our Lord." The Gospel calls tion to the fact that the righteousness of the true be- must exceed that of the scribes and Pharisees. This e "true religion" for the increase of which we pray in Collect. The Introit reminds us that this must come God. It is not in ourselves. From beginning to end a gift of grace. It must be given, nurtured, and sus- d by God. So we pray the Introit:

The Lord is the Strength of His people: He is the saving gth of His anointed.

ave Thy people and bless Thine inheritance: feed them also ft them up forever.

Unto Thee will I cry, O Lord, my Rock; be not silent unto est, if Thou be silent to me, I become like them that go into the pit.

W. G. P.

d Habit

Concerning habits, two sayings have been almost uni- lly accepted. The first is that man is a creature of That means to say, we all form habits which then ol us. They tend to become fixed habits. The other e saying that habit is a labor-saving device. We all how easily without much thought we can do that which ave become accustomed to do. In time many of our ties require very little thought. They become almost matic.

What a blessing, then, if we have steered clear of bad s and have acquired good habits. Parents ought to of that. It is not enough to have children learn knowledge. They must be trained in good habits. esus we read that it was "His custom" to enter the gog on the Sabbath Day, Luke 4:16. Jesus also had abit of private prayer. Again and again Jesus said: ust," "I must," — "I must be about My Father's busi- " He spoke of the work which His Father had given to do. He was conscientiously devoted to His duty.

What a blessing if all of our parents and all our children and young people would devote themselves to this work of having the young acquire good habits. In addition to other good habits, make sure that you have the habit of drinking strength every morning from that fountain of power, the Word of God, and that other good habit of casting all your care upon God every night, so that you may go to sleep with the conviction that God careth for you.

S.

Reason Versus Faith

It is not at all uncommon in our day to meet people who insist that no intelligent person can accept what is not in complete agreement with human reason or what lies outside the realm of human experience.

Which reminds us of how an aged Quaker once confounded a young "rationalist." This young man declared: "I will not believe in the existence of what has never been seen; we are creatures of reason, you know." "Didst thee ever see France?" queried the old Quaker. "No, sir, but others have, and so my reason allows me to believe in its existence upon their testimony." "Ah, thou wilt believe only in what thee or another hast seen." "That's it, you have my idea exactly." "Didst thee ever see thy brains?" "No, sir." "Didst thee ever see anyone who has seen them?" "No, sir." "Dost thee believe thee has any?"

Sir Isaac Newton had a similar experience with a fellow scientist who was an infidel, while Newton was a believer.

They often locked horns over this question, though their mutual interest in science drew them much together. Newton had a skillful mechanic make him a replica of our solar system in miniature. In the center was a large gilded ball representing the sun, and revolving around this were smaller balls, fixed on the ends of arms of varying lengths, representing Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, in their proper order. These balls were so geared together by cogs and belts as to move in perfect harmony by the turning of a crank.

One day, as Newton sat reading in his study with this planetarium on a large table near him, his infidel friend stepped in. He was scientist enough to recognize at a glance what was before him. Stepping up to it, he slowly turned the crank and with undisguised admiration watched the heavenly bodies all move in their relative speed in their orbits. Standing off a few feet, he exclaimed, "My! What an exquisite thing this is! Who made it?"

Without looking up from the book he was reading, Newton answered: "Nobody!" Quickly turning to Newton, the infidel said: "Evidently you did not understand my question. I asked who made this thing." Looking up now, Newton

solemnly assured him that nobody made it, but that the aggregation of matter so much admired had just happened to assume the form it was in. But the astonished infidel replied with some heat: "You must think I'm a fool. Of course somebody made it, and he is a genius!"

Laying his book aside, Newton arose and laid a hand on his friend's shoulder and said: "This thing is but a puny imitation of a much grander system whose laws you and I know, and I am not able to convince you that this mere toy is without a designer and maker; yet you profess to believe that the great original from which the design is taken has come into being without either designer or maker. Now tell me, by what sort of reasoning do you reach such incongruous conclusions?" W. G. P.

The Manner Is Important

True, our Lord has told us Christians that we are to contend earnestly for the faith which was once delivered unto the saints (Jude 3). It is also true that the Christians are spoken of as soldiers, who fight their battles against the devil, the world, and the flesh. It is true also that Paul, speaking of his past life, declares: "I have fought a good fight," 2 Tim. 4:7. But all this does not excuse harsh, inconsiderate, loveless strife and contention. The Bible warns earnestly against that: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," 2 Tim. 2:24-25. Paul tells Timothy repeatedly that he should charge the Christians before the Lord that they strive not about words to no profit. The same Apostle writes to Titus, the young minister, that he is to avoid foolish questions and genealogies and contentions and strivings about the Law, because they are vain and unprofitable. The Lord Jesus Himself gave us a good example. Of Him we read: "He shall not strive nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory," Matt. 12:19-20.

In spite of all this warning and instruction so little heed have men given to these words of the Lord that strife and contentions have continued until this day, also within the ranks of those who claim to be Christians. We must guard against carnal zeal. Again and again there have arisen those in the Christian Church who with ill-considered zeal have caused divisions, parties, and strife, puffed up because of their imaginary knowledge. Let faithful followers of the Prince of Peace avoid entering into these ill-advised squabbles, but follow the admonition of the Lord: "If it be possible, as much as lieth in you, live peaceably with all men," Rom. 12:18. S.

Luther's Translation of the Bible

The centuries pass, but Martin Luther and his work in the Reformation of the Church is not forgotten. In a recent discussion with a European church leader we were told even theological opponents of Luther admit that they have difficulty refuting Luther because he is always right, for Luther views everything in the light of the central doctrine of Christianity, justification by faith in Christ. Luther was a great man because he was Christ's man.

The following tribute to Luther's greatness as a Bible translator is by James Sime in the *Encyclopedia Britannica:*

In literature not less than in religion Luther was the commanding spirit of the age; but he was so rather by accident than by choice. For form, for its own sake, he ca little; he studied it solely that he might the better prot the moral effect at which he aimed. "My husk may be ha he himself said, "but the kernel is soft and sweet." We extreme injustice to Luther if we do not recognize in a strongly poetic element — an element which had free only in the best of his numerous private letters and in still popular hymns.

By the highest of his literary achievements, his tra lation of the Bible, he made a truly splendid contribut to the spiritual life of his people. No body of literat has been so fortunate in its translators as the Scriptu and Luther's rendering ranks with the best. Its absol simplicity brings it to the level of a child's understandi its strength and grace give it an enduring place as a w of art. Germany instantly felt its charm; and for th centuries it has been to innumerable millions the supre consoler and sanctifier, the power associated with th tenderest, most pathetic memories, the one link which connected sordid lives with noble and sublime ideas. A for the first time it gave the nation a literary langua Up to this stage every author had written in the dia with which he was himself familiar; henceforth for the n of Swabia, of Bavaria, of Saxony, and all other distri there was a common speech, which the writers of each st could use without any sense of inferiority to those of anoth It is thus to Luther that the Germans owe the most essen of all the conditions of a truly national life and literatu W. G. P.

Good Books

At the very beginning of Carlyle's first lecture on history of literature we find this sentence: "There nothing so important as a book." Of course, Carlyle speaking of a good book. He defends this statement writing: "It [the book] stirs up the minds of men after the author has sunk into the grave and continues exert its corresponding influence for ages." All this is in the highest degree of that greatest of all books, the Bib Who can estimate what has been accomplished in the wo of that Book throughout the ages? Millions today live a die by the Bible. Aye, even the enemies of the Bible stu it, quote it, and wish to convince us that there are er in the Bible. In a temple that is devoted to the robbing Christ's people I have seen engraved the words of the Bib "Feed my sheep." In a hall that is devoted to the annihi tion of the Christian Church I saw painted in large lette "The truth shall make you free." Yes, Jesus heard ev the devil quote the Scripture. This all shows you h influential the Bible is, and certainly it ought to cause ev one of us to make every effort to know that Bible, of wh Jesus said that it testifies of Him. It was the Bible t made Luther what he became, and through the Bible, Lut accomplished all that he did for Christ and the Chur Moreover, the Bible has been the Book which has pr duced other good books, and of these all Christians sho have a number in their homes. In Dr. Dallmann's au biography he speaks of his intense love for books. Just also Dr. Fuerbringer in his books praises good books v highly and quotes important sayings of other prominent m in praise of good books. We go to much expense and la to have our children learn to read; should we not th also grant them opportunities to read the very best wh the book market supplies? Remember, the little amo of money which you invest in good books will pay valua dividends, not only in dollars and cents, but even in ble ings which no money can buy. S.

Ie Died for All"

or. 5:15

By MARTIN S. SOMMER

hat includes you, and therefore ought to be interested in this n. You ought to ask: "Who is it died for me?" It is Jesus, of n, in former numbers of the LU-AN WITNESS, we have told you that the Christ, the Messiah, and that true God. Yes, He is a wonderful on. The only One who is both and Man. This wonderful Person to do a most wonderful work, ely, He came to remove from all the fearful burden, weight, and of sin. This work required an ordinary Person, for this Person to bear the weight of God's just h over all sin. He had to suffer iently to atone for the sin of the d and to satisfy God's righteous- and justice because of all the sins h men, women, and children of world have committed, are com- ng, and will commit. What a task! t a crushing weight! No wonder Jesus, while bearing the punish- t and burden of all these sins, cried "My soul is exceeding sorrow- even unto death," Matt. 26:38. wonder that in the midst of His ness, misery, and condemnation ried out: "My God, my God, why Thou forsaken Me?"

Ve also say of the soldiers who died ing for their country that they died their country, but that is an en- y different matter. These soldiers nded not only the liberty of rs, they defended their own liberty, in many cases it is very question- whether they accomplished a t deal. The dying of Jesus Christ n entirely different matter. Of s the prophet of old declared: e Lord laid on Him the iniquity s all," Is. 53:6. In order to grasp t this means we must picture on side all men, women, and children all their wickedness, sin, iniquity, sgressions, and guilt, on the other the perfectly innocent, holy Jesus. n God took the entire guilt, sin, iniquity of all men from them and ed them all on this one innocent s. God declared all these sinners iven, pardoned, free, and in their d He condemned the innocent s. "For He hath made Him to be or us, who knew no sin; that we t be made the righteousness of in Him," 2 Cor. 5:21. I need not t out the agony and suffering which s endured in order to atone for these sins. Oh, it was a very, very bitter cup that Jesus had to drink, but He firmly declared: "The cup which My Father hath given Me, shall I not drink it?" John 18:11, and He drank every bit of it until the very last drop, when He said: "It is finished." In speaking of this, John the Baptist, pointing to Jesus, said: "Behold the Lamb of God, which taketh away the sin of the world," John 1:29.

Remember, God Himself acknowledged that Jesus suffered sufficiently to satisfy the justice of God. Therefore when Jesus returned victorious from the grave, He could declare to those sinful men: "Peace be unto you." He died for all, that means He suffered and died in the stead of all men. We call that the Atonement. This precious work of Jesus which He performed for you, for me, for all mankind — that is now offered to all men by the express command and Word of God. Even before it happened in the Old Testament, the Prophets, by the inspiration of God, were so sure of it that they could proclaim this message of forgiveness to their people. Therefore Isaiah wrote: "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," Is. 40:2. In the New Testament there are any number of places in which we are told of all that Jesus has done for us. Paul writes to the Romans: "While we were yet sinners, Christ died for us," Rom. 5:8. He writes to the Corinthians: "Christ died for our sins according to the Scriptures," 1 Cor. 15:3. And again he writes to the Corinthians: "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation," 2 Cor. 5:19. Note that in this last passage Paul expressly tells us that God has committed unto us the word of reconciliation. We Christians are sure of all this by the Word of God. This Word is the word of reconciliation. Through this Word this entire precious gift of forgiveness and pardon is offered to all men. Sad to say, the majority do not accept it. Stubbornly they insist on trying to hush up their accusing conscience. They try to excuse themselves, they try to cover up their sins. Moreover, there is someone who uses all his arts to keep them from believing these glad tidings of great joy; that is the devil. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them," 2 Cor. 4:4. How sad that they are "denying the Lord that bought them and bring upon themselves swift destruction," 2 Pet. 2:1.

My dear reader, do you believe that Jesus died in your stead? Do you daily rejoice and feast upon this Heavenly Manna? Is this your constant answer to an accusing conscience? "The blood of Jesus Christ, His Son, cleanseth us from all sin." — You may have missed many an opportunity, but all will turn out well if you accept this offer of your heavenly Father. You may have made many mistakes, you may have at some time said to yourself: "Of all the sad words of tongue or pen, The saddest are these, 'It might have been.'" But God grant that these words may never be quoted against you in this matter of your eternal salvation; wherefore believe in the Lord Jesus Christ and His atonement for your sin. That's not a command of the Law; that's an invitation to accept God's unspeakable gift, 2 Cor. 9:15.

Christ, Our Only Saving Light

Where Christ, the bright and cheering Ray,
Illumines not our *homes*, where future men we rear,
The young will wither in the dark and dreary shade.
Ye *parents*, make the blessed Ray to them most clear.

Where Christ, the clear and lustrous Beam,
Rules not nor lights the *school*, the lambs that pasture there
Will miss the full refulgence of the Savior's gleam.
Ye *teachers*, lead from darkness to the Light so fair.

Where Christ, the kind and radiant Fire,
Warms not the *Church's youth* with brilliant glowing care,
They chill while straying far from Him in sin's dread mire.
Leaders of youth, help them avoid the devil's snare.

Where Christ, the all-illuminating Light,
Our glorious Beacon safe, that beckons with His call,
Is evermore displayed — made manifest with might,
There, *angels of the churches*, bring your charges all.

Sioux City, Iowa E. A. MARTY

Separation of Church and State

IV

The American Principle

When the Federal Constitution was written, the founders of our States were agreed that "no religious test shall ever be required as a qualification to any office or public trust under the United States." (Article 6, Par. 3.)

When the First Amendment to the Constitution was adopted, the intention was to guarantee complete religious liberty to all persons and to prohibit any preference in favor of any Church or mode of worship. And so the First Amendment reads: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

After the Civil War the fundamental law, the law of religious freedom, was extended to the individual States when the Fourteenth Amendment was adopted, which prevents "hostile and discriminating legislation *by a State* against persons of any class, sect, *creed,* or nation, in whatever form it may be expressed."

On the basis of these three provisions Mr. Carl Zollmann in *American Church Law* is able to say that there is now "no country in which not only religious liberty in general, but the property of religious bodies in particular, is as secure as it is in the United States."

Now, what is the precise meaning of the statement that these provisions of the Constitution proclaim the separation of Church and State? We note, in the first place, that the word "establishment" is not the same as "promotion" or "assistance." Originally the Amendment read: "Congress shall make no law establishing religion." This might mean "promote religion" and would then express a certain hostility to the Church and public worship, and so the phrasing in its final form read and reads now: "Congress shall make no law respecting an establishment of religion," the evident meaning being that there should be no preferment by law of one religion over another. James Madison's *Remonstrance* uses the word "establishment" eight times to describe the exclusive (monopolistic) recognition and preferment by law of one religion over all others. The word referred without doubt to that "establishment" which existed in the mother country, where the Anglican Church was (as it is today) intimately connected with the State, does its work at public expense, and gives to its clergy certain exclusive political rights. Accordingly, when there is a State or national Church or religion receiving preferences from government not equally enjoyed by others (as when all citizens are taxed to support the clergy and property of such a Church), we have what the First Amendment calls an "establishment of religion."

This is one feature of the American principle of the separation of Church and State. It excludes any preference of one Church over the rest. The other consists in the guarantee of the *free exercise of religion* contained in the same Amendment. No American can be compelled by law to attend any religious service or to pay for its upkeep. He is free to choose that form of religion which he holds to be right or to choose none. Every citizen is accordingly protected against any molestation of his or her mode of religious worship. Also, all support of religious instruction must be entirely voluntary.

V

The Relation of Government to Religion

What has been said above includes everything that is meant by the American principle of the separation of Church and State. Whenever we go beyond this, we do not remain within the bounds of American law. For instance, when we deny to the State any right to grant any favor to religious organizations, or when we demand of Government that it ignore the civic value of religion (expressed by its provision that its wards in Army and Navy, in hospitals, prisons, and other institutions be given religious services), we are not talking the language of the Constitution.

When the House of Representatives, Sept. 24, 1789, adopted a committee report recommending the First Amendment and the others to the States, it also adopted a resolution (*Annals of Congress,* I, pp. 914—915) "That a joint committee of both Houses be directed to wait upon the President of the United States, to request that he would recommend to the people of the United States, a day of public thanksgiving and prayer, to be observed by acknowledging, with grateful hearts, the many signal favors of Almighty God, especially by affording them an opportunity to establish a Constitution of government for their safety and happiness."

In the *Appellees' Brief* submitted in McCollum case to the Supreme C the State of Illinois pointed out ever since, the opening of the sess of Congress by religious worship been regularly paid for at nati expense, and also refers to "the pointment of chaplains and procla tion of Thanksgiving Day," add "These practices have not been lowed in disregard of the Constitu or out of any unawareness of its visions, but on the contrary have adopted as a settled part of our p esses of government in the face determined opposition by Deists Atheists."

Religion and government touch co-operate. While we as a pe subscribe to the general theory of se ration of Church and State, that se ration is not and was never inten to be absolute. There are and th have been from the beginning a mu tude of ways in which religion government touch, co-operate, dep one upon the other by reason of intimate relationship between relig and society. This relationship refl the basic fact that the individual n is at once a citizen and a believer, s ject both to government and to conscience. As our Brother Zollma said in the authoritative work alre quoted (*American Church Law,* p. 2 citing the decisions of the State S preme Courts: "Since the great bo of the American people are Christ in sentiment, our laws and institut 'must necessarily be based upon a embody the teachings of the Redeem of mankind.' It has therefore been s that the spirit of Christianity has fused itself into and has humani our law,' has been 'interwoven w the web and woof of the state gove ment,' is regarded as 'the parent good government,' 'the sun which gi to government all its true light,' a enters 'in no small degree into ascertainment of social duties.' Chr tianity has been declared to be 't alpha and omega of our moral law a the power which directs the operati of our judicial system.' It underli the whole administration of the gove ment, state or national, enters into laws, and is applicable to all."

Any one of us is permitted to ma his definition of "Separation of Chur and State" as wide or as narrow as pleases, but to complain of a "mixi of Church and State" whenever the t institutions co-operate or united serve the interests of the communi is not talking the American langua Swearing an oath is a religious mat

ng belief in the existence of who is righteous and holy and es the transgressor of His Law. ge is a civil, secular matter. ie Government is not "mixing n and State" when it prescribes an oath of loyalty to public officials, and the Church is not "mixing Church and State" when a clergyman performs a marriage ceremony as an officer of the State. G.

(To be continued)

Vanted – More Teachers!"

By ED. A. KRAUSE

II

A Worth-While Profession

ir son or daughter need not look ere for a more worth-while profes- id career. True, salaries are some- nadequate, the work is difficult and he patience, there is frequent lack reciation, and too often the neces- o-operation of the home is lacking. ese reasons it doesn't surprise us the eyes of a cold and materialistic the teaching profession is anything sirable. Even in our own circles inion often prevails that since the nnot find anything else to do, isn't enough for manual labor, doesn't nclinations towards any other pro-, he can go to college and become ier.

withstanding all this, the office of her, particularly of the parochial teacher, is one of the most noble orth-while professions your son or er could possibly choose. Is there ng more noble than to feed the of Heaven to Christ's little lambs? e anything more worth while than instrumental in training the future n the way he should go (as a mem- Christ's kingdom here on earth, as r or mother, as a sincere and loyal member, as a Christian in his tion, and as a Christian citizen) t, when he is old, he will not depart it? Luther said: "A diligent and schoolmaster, who faithfully trains lucates children, can never be suffi- recompensed, and no money will m as he should be paid, as even the n Aristotle says. Yet the calling is fully despised among us as if it were g; and still we pretend to be Chris- If I had to resign preaching and my duties, there is no office I would have than that of a schoolteacher, know that next to the ministry it is ost useful, greatest, and best; and not sure which of the two is to be red." The poet put it this way:

A builder builded a temple,
He wrought it with grace and skill,
Pillars and groins and arches,
All fashioned to work his will.
Men said as they saw its beauty,
"It shall never know decay.
Great is thy skill, O builder,
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised his unceasing efforts,
None knew of His wondrous plan,
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Is a child's immortal soul.

(Author unknown)

Filling the Need

Not only must this need for parochial school teachers be met; it can be met! Our blessed Savior, the Head of the Church, supplied many a need while He lived here on earth; and His arm has not been shortened, now that He has ascended into heaven. There at the right hand of God the Father Almighty He rules over all things by the power of His Word for the welfare of His Church. He will answer our fervent prayers for more laborers and will supply our Church with more teachers — if only we do not hinder Him.

We have in the recent past again seen and heard large numbers of boys and girls standing before the Lord's altar and promising to live their lives in the service of their blessed Redeemer and to be faithful members of their respective congregations. All of them bring with them into the communicant membership of our congregations not only their physical bodies, but also their talents and abilities and gifts. These they lay at their Savior's feet for use in His kingdom. Not a few of the newly confirmed have talents and gifts also for the teaching profession. Let us single them out and encourage them to enroll in our Church's colleges and prepare for the work of teachers in our parochial schools. Let us search for those with the highest qualifications of body, mind, and spirit, and impress upon them the high dignity of the profession which exists for the purpose of teaching little ones to walk through life in step with their Savior. Let us provide the means for making their schooling possible by setting up scholarships in our several congregations for all who desire to prepare for service in the Church. Let us help our boys and girls to evaluate properly the office and work of our parochial school teachers by thanking God for our faithful teachers and their consecrated labors, by respecting and honoring them for their work's sake in the Lord's vineyard, by providing for their physical needs according to ability, by cooperating with them in their work with our little ones.

"The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest!"

Peace or War?

By REV. H. K. DIETRICH
Pittsburgh, Pa.

Peace is a wonderful blessing of God, but not the greatest and best. A foul peace at the expense of truth and righteousness is worse than quarreling and warfare. This is true with regard to spiritual things, and that is why Jesus said: "I am not come to send peace on earth, but a sword." Where there remains indifference to truth and righteousness, there may be a certain kind of peace, but one which amounts to nothing. If, in the Christian congregation, the Word of God is not taught in all its severity, none will take offense, it is true, but due to such a foul peace no souls will be saved. War may therefore become an absolute necessity. As long as sin reigns supreme in the world and there is injustice, lying, deception, wrath, envy, and selfishness, there are bound to be wars and rumors of wars. God will permit them. Regardless of their serious consequences, they do have their salutary purposes, purifying the atmosphere like the storm which follows the sultriness and rousing hearts and souls from their deep sleep in false security.

For years, men have been preaching universal world peace — the dawn of a golden age — when they would have done away with all wars. They were of the opinion that they could accomplish this without God, by their own reason and wisdom. What was the result? World War I and II came with all their fury, and the Lord permitted them as a chastening. He swayed His whip over the nations of the earth, sending sickness, plagues, hard times, famines, war, blood, sweat, and tears. None was able to stay His almighty hand.

True, He could have averted these wars, had not such a chastening been necessary for the people of this twentieth century.

Only now that hostilities have ceased can we fully appreciate how long-suffering God has been with the various nations.

Permit me to enumerate some of the conditions which existed prior to World War II. God was dethroned, and human reason and wisdom supplanted His Word. The State no longer existed for the benefit of man, but man for the State. Churches were empty, while theaters and amusement parks were filled to overflowing. The automobile took people away from the homes. Family prayer and worship was relegated to the limbo of antiquity. Hardly any money was left for the larger work of the Church, but plenty for everything else. There was no money for Bibles, church papers, and Christian literature, but millions for newspapers, trashy novels, harmful

moving pictures, and salacious magazines, with pictures of nude or semi-nude women on almost every page. Parental restraint had sunken into disuse. Child delinquency increased. Homes were turned into hells. Infidelity and immorality swept through the various countries like a deluge. Instead of committing countless Bible passages to memory, that would stand them in good stead in evil days, the children were reading the most silly and inane comic strips ever concocted by warped minds. The radio which could have been such a wonderful medium for educational purposes and the preaching of the precious Gospel of Christ was commercialized for the advertisement of everything from alcoholic beverages to cathartics. Contrary to our Lord's command: "Thou shalt not steal" churches engaged in various rackets and gambling schemes which helped to fill their coffers, such as bingoes, chances on automobiles, large weekly lotteries, euchres, wheels of fortune. Churchgoers were being demoralized by their own churches. The ministerial office was prostituted for the sake of filthy lucre. Our country was riddled with hellholes from Maine to California and from Canada to the Mexican Gulf. In Buffalo, N. Y., there were eighteen taverns in three blocks and not a single church. Women were standing alongside of men in the dirty gutters of saloons, soliciting drinks, telling filthy stories, laughing, jesting, cursing, swearing, polluting their systems with a poison that has sent millions to a drunkard's grave and hell. Instead of staying at home, attending to their household duties, and bearing children, they slaughtered the holy innocents with wicked King Herod — those dear little children which Jesus took up in His arms and blessed, saying: "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of God. Whosoever shall offend one of these little ones which believe in Me, it were better that a millstone be tied around his neck and he be cast into the sea."

With such a stench as this, smelling to the highest heavens, crying to Almighty God for vengeance, how much longer could anyone expect the chastening of the Lord to have been deferred?

Once more war clouds are hovering over us, and these and many additional scenes are being enacted in tenfold measure, seeming to make the third world war inevitable.

Our nation is in extreme danger of forsaking the true God. Many of our so-called Christians are rendering obeisance to the Baal spirit of the times, as though struck with blindness. Rouse up, America! Let your empty and desecrated churches become true temples of God, filled with God-fearing and God-loving people, privileged to hear the glorious Gospel of Jesus Christ in its pristine purity. Get down on your knees, and cry to Almighty God for help and strength. Repent of your sins, and believe in the only Savior, Jesus Christ, the Prince of Peace, and serve Him.

On this 172d anniversary of our country's independence I pray tha would bestow His blessing upo great nation — the blessing whic so sorely need. A penitent and b ing nation is a victorious nation.

America, I beg of you — I with you — get right with God. upon Him on bended knee, confess sins, forsake your idols, accep Lord Jesus Christ as your Savio peace and prosperity will bless shores. "Righteousness exalteth tion, but sin is a reproach to people." Prov. 14:34.

European Refugees Find a New Home in Canada

By ANNA BRA

In the early morning hours of April 29 I stood at Wolf's Cove in lower Quebec to watch the docking of the *Beaverbrae,* a refugee ship bringing hundreds of new immigrants to Canada through the efforts of the Canadian Christian Committee for the Resettlement of Refugees, the International Refugee Organization, and the Department of Labour at Ottawa. The Emergency Planning Council of our Missouri Synod is giving financial assistance to the CCCRR to carry out its project. Despite a cold, drizzling rain the refugees, young and old, lined the deck rails, scanning the shores of their future homeland.

Immigrants Arriving at Wolfe's Cove on the "Beaverbrae"

With eagerness and expectancy they came down the gangplank. The faces of the men were furrowed and lined, and the women were prematurely aged as a result of the months and even years of grief and privation. Many of these people had experienced indescribable hardships: fathers in slave camps, children crippled for life, tuberculosis making deep inroads into the family. All these memories soon dropped into the shadows of the past as 773 faces looked yearningly toward the new home and the new life which the vast expanses of Canada offered them.

Big burly Canadian bobbies kept order as the immigrants stepped on shore to have their papers cleared and their baggage inspected. The many trunks, improvised bundles, little knapsacks carried by these people garbed in out-of-style clothing, made a most colorful picture.

Many nationalities were represented: Poles, Latvians, and Lithuanians. There were refugees from the Ukraine and the Black Sea region, from East Prussia, Czechoslovakia, and Romania. They represented many faiths: Evangelical Lutherans, Mennonites, Baptists, Greek Orthodox, Roman Catholics, and Jews. Lutherans numbered 337. As a group they were comparable to a cross se of the middle class in our own cou craftsmen, farmers, teachers, small nessmen, gardeners, unskilled laborers domestic servants.

Thirty German war brides, betr to marry Canadian soldiers, had seize first opportunity to leave all behind become reunited with their sweeth Their faces revealed the anticipation felt at the prospect of family life in a unscathed by the ravages of war, a where peace dwelt.

The Church Was There

Among the displaced persons and r gees one finds a very large percentag Lutherans; and from the time of arrival in Canada the Lutheran Ch manifests an active interest in their fare. The new immigrants of the *Bea brae* were met by the Rev. S. F. M. Fr richsen, Lutheran immigrant missionar Montreal. Pastor Friedrichsen places m emphasis on welcoming these weary t elers in the name of the Lord to t new homeland and of advising them their many problems. He notifies l pastors of the arrival of new immigr and assists them, wherever possible, helping these families become integr into church and community life.

The Overland Trip

By 3:30 that afternoon two spe Canadian Pacific Railroad trains w ready to carry these people to all part Canada. One was bound for Montreal points east, the other for Winnipeg and Far West. The train for Winnipeg seventeen coaches filled with 555 m women, and children.

It was dusk as the train left the y at Quebec, and before long night fallen. The refugees were given a s

The Frenkel Family Headed for Sinclair Mills, B. C.

tial, wholesome, hot meal, and after tle while they made ready to retire. r sleeping accommodations consisted retching out on seats which had been rovised into crude beds. Most of them their own blankets, which they pulled n old, dilapidated suitcases or boxes. bove the clickety-clack of the train els, here and there, the soft strains violin or guitar could be heard; ther playing a lullaby for the little ready for slumberland. In one of the hes the brides had gathered into a p and softly sang songs of the *Heimat*. Some of the older children munched es which they had received during the er hour. But soon sleep overpowered weary travelers, and all was quiet as train sped on.

Morning came with clear skies and ht sunshine. As I walked through two dining cars where the families e having their breakfast, a very beau- sight arrested my attention. Four iren at one table were bowing their ls in prayer. They were poorly dressed, their clothing was clean and their hair hed and combed. Across the aisle n them sat the parents, the mother a baby on her lap. After prayers the iren drank their orange juice and then rly attacked their bowls of porridge, ch they emptied with undisguised h. Arnold, 10; Elfrieda, 9; Hilda, 7; , 5; and the baby, Ruth, 16 months, e happy now. And so were the par- , Mr. and Mrs. Fey. They had fled n Latvia and, after years of hardship he refugee trail and months of weari- e waiting in DP camps under most ng circumstances, had finally gained nission to come to Canada, where rela- s had made plans to have them settle a small farm. The Feys were happy grateful to God for His goodness and cy.

That afternoon I spoke to Mrs. Kathe- Esak, a 65-year-old Mennonite, who not only lost her home (she was red to leave on a few hours' notice), also every member of her family. Her band had been ordered to Siberia for e labor, where he died; her son fell the army; and her daughter died a less death at the hands of Russian iers. In the midst of her story she ke down sobbing. There was more to but her bitter tears prevented her n continuing.

There was among these refugees a ainian farmer, Herr Knapp, 45, who come over with his wife, 39, and their young daughters, Emma, 18, and a, 20. For eighteen years this family been without a home. They had fled from Odessa on the Black Sea in 1930, making their way to Romania, to Poland, to Czechoslovakia, then to Bremerhaven, where they waited three years before getting passage to Canada. This Evangelical Lutheran family fully realized that it was the Lord who had kept them these many years and that it was only through His grace that they were spared the lot of the hundreds of thousands still abroad and facing hunger and starvation. And now, on the way toward a new homeland, they were truly eager to become a credit to Canada, to serve the nation which had opened its doors to them, and above all to faithfully worship God, who had preserved them throughout all these years.

Of the hundreds of refugees on the train, each one, with few exceptions, could relate a story of hardship, want, privation, and suffering altogether beyond the comprehension of most Americans. They all, men, women, and children, looked back upon dark days of trials and tribulations, which they wanted to forget.

My visit with the refugees ended at Winnipeg. The following morning I took a plane back to St. Louis. It had been a strenuous week, and physically I was very tired, but my mind was seething with the many impressions received during the past days. The tales of suffering and heartache which I had heard filled me with the profound conviction that we, as Christians, must continue to support spiritually and materially the work of our Church in its program of relief, rehabilitation, and spiritual aid abroad.

Noted Lutheran Churchmen Visit St. Louis Seminary

On May 27 Dr. Anders Nygren, accompanied by Mrs. Nygren, honored Concordia Seminary, St. Louis, with a visit. Dr. Nygren holds the position of Professor of Dogmatics at the University of Lund, Sweden. He is an outstanding Lutheran theologian, and with the assistance of a committee drafted the doctrinal essay on the topic "Confessing the Truth in a Confused World," which was submitted to the Lutheran World Federation at Lund in 1947. The high esteem which Dr. Nygren enjoys in international Lutheran circles is indicated by the fact that he was elected President of the Lutheran World Federation.

During the limited time available for his visit at our Seminary Dr. Nygren took advantage of the opportunity to address the faculty and student body in English after the morning worship period. His topic was "Revelation and Scripture." It was refreshing to hear the learned doctor uphold the Biblical concept of revelation. He declared: "Revelation is the activity of God, His active and effective intervention in human life. It reaches its height in God's action in Christ. The Bible is the message about this action; but this message is itself an action of God. When it is proclaimed, the fact is that God continues and completes His action in us. When the Gospel is preached, God releases men from the dominion of the powers of destruction and makes them members of a new humanity whose Lord and head is Christ." It is the Bible's mission to communicate this message of God's action to us men, and every new generation must establish contact with it and receive it in faith. Through the pages of the Bible every generation can stand immediately before the divine message which speaks to it directly.

Dr. Nygren and his colleagues in the Department of Theology at Lund are earnest students of Luther, and the address showed the influence of the great Reformer's convictions.

At noon Dr. Nygren and the seminary faculty met at lunch, after which several profitable hours were spent in discussing the religious situation in Europe and the various theological trends. Our guest answered many questions and gave new and clear insights on many points of interest to the members of our faculty.

The second visitor, on June 2, was Bishop Hanns Lilje of the Hannoverian State Church, who had been in St. Louis before, during the summer of 1936, together with other Lutheran leaders who then toured the United States. The Bishop was a staunch opponent of Nazism from its inception, and thereby incurred the

Six Young Hopefuls Looking Forward to a Permanent Home in Canada

displeasure of the governing group to the extent that he was first confined to his home and later imprisoned in a concentration camp. Freed at the time of Germany's collapse, he was a year ago elected to the high church position which he now holds. Since the regular class instruction at the Seminary had already come to a conclusion for the year at the time of the Bishop's arrival, he had no opportunity to speak to the student body, but devoted an evening to a meeting with the faculty. A fluent speaker and endowed with ready wit, Bishop Lilje gave a touching description of conditions in his homeland. He portrayed the housing difficulties created by the influx of refugees from the East, which increased the population to practically the same figure as before the outbreak of the war, with only one third of the number of dwellings available.

Bishop Lilje also spoke at length on the work which the Church is carrying on in spite of great difficulties. In the city of Hannover alone twenty-nine out of thirty-two churches were destroyed by bombs. It is difficult to find places for the congregations to meet. The Church, however, is continuing its labors undaunted and is centering its efforts particularly on the younger generation, which has not had the religious training which it should have received. Meetings arranged for religious discussions are well attended, and apparently the Word of God is proving effective. Naturally, our faculty was also interested in hearing a report on the plans for effecting a union which is to join the various Lutheran State Churches into one body, and on the influence which Barthian theology is wielding in Germany at the present time.

It is hardly necessary to add in conclusion that such visits as those of Dr. Nygren and Bishop Lilje are of the utmost benefit to our theological faculty for the purpose of gaining firsthand information on church conditions in Europe, and insights into the theological thinking of the people among whom the Lutheran Reformation made its greatest forward strides in the early years of its existence.

G. V. S.

Farewell for Bad Boll Lecturers and Missionary

On Tuesday evening, June 1, a group of approximately seventy-five persons, consisting of ministers of the New York Metropolitan area, their wives, and other guests, assembled at St. Luke's Church, Manhattan, to extend a farewell to Dr. Paul Bretscher, Dr. Theodore Graebner, Prof. Walter Baepler, President Alfred O. Fuerbringer, and Missionary Harold Ottemoeller.

Pastor Albert Neibacher spoke words of welcome to the group. The Rev. Herman J. Rippe, President of the Atlantic District, in his address pointed out the great importance of the Bad Boll seminars. This portion of the program was followed by brief addresses by each of the guests of honor. Then followed a question period and devotions led by the Rev. William Stieve, pastor of the Metropolitan Inner Mission.

The Bad Boll lecturers sailed for Europe on Wednesday afternoon, June 2. Missionary Ottemoeller sailed for Africa on Sunday, June 6.

The farewell get-together was sponsored by the Manhattan-Bronx Pastoral Conference.

TH. WITTROCK

Miss Kluck to Return to Africa

Miss Helen Kluck, who served in the Synodical Conference's mission field in Nigeria, West Africa, for three years prior to the late World War, expects to return to this mission field within the next few weeks. Unable to return for her second term in Nigeria on account of war conditions, she served as nurse in the United States Army. After the close of the war she continued her studies at Medical Center in New York City and is about to receive her certificate in surgical work.

Miss Helen Kluck

Miss Kluck, whose home is in Chicago, Ill., is the daughter of Mr. and Mrs. Albert Kluck. She was the fourth child in the family of seven girls and one boy. Through her training she is splendidly equipped for the duties which she is to assume again in our African mission field. She received her elementary training at Golgotha Evangelical Lutheran School and then entered Robert Lindblom Technical High School. In 1931 she entered the Fort Wayne Lutheran Hospital School of Nursing, training at the same time for deaconess work. After completing her course in 1934, she served as nurse at Alamosa, Colo., at the Lutheran Hospital, particularly as surgical supervisor. A year later she filled the same position at the Lutheran Hospital in Beaver Dam, Wis.

In Nigeria, Miss Kluck will assist Miss Quinta Oelschlaeger in conducting our Girls' School at Nung Udoe, where o one hundred girls are enrolled. If Synodical Conference at its convention August approves the plan presented the Missionary Women of Africa, she ultimately assume the position of sup intendent of the proposed foundling ho

Bound for Two Continents

For Europe, l. to r.: Dr. Theodore Graebner, Prof. Walter Baepler, President Alfred O. Fuerbringer, and Dr. Paul Bretscher; for Africa: Missionary Harold Ottemoeller

Church Service Brought to Home

One of the more recent electrical ventions, the wire recorder, is joining ranks of modern devices which the Chu is pressing into service to maintain cont with its membership. On the accompan

Church Service by Wire Recorder

ing picture the Rev. Erwin Kurth, past of Redeemer Lutheran Church, Fort Wayn Ind., is standing to the left of the machi as Mrs. Kenneth French, parish work operates it for the benefit of Mr. Jo Stoddard, seated, who is listening to Sunday service. Mr. Stoddard is in h eighty-eighth year and until six yea ago was a regular attendant at servic Since 1942, however, he has been co fined to his home after a serious oper tion. He is one of the thirty-five shut-i of the congregation who can now, than to the achievements of science, follow t complete Sunday service, with hymns su by the congregation, the liturgy, and t sermon. During the daytime Mrs. Fren operates the recorder at the homes whe Pastor Kurth takes it. On Monda Tuesday, Thursday, and Friday evening members of the men's club take t machine to three homes each nigh Pastor Kurth is reported to have remarke about this new miracle of science: "A fe hundred years ago in Salem they calle things like this that are hard to unde stand, witchcraft. Today it's just anoth way of presenting God's Word."

Rehabilitation in China

Here you have a series of pictures th give you a bit of the story of rehabilitatio in China. In Shasi, a city on the Yangt River, we formerly had two chapels an a spacious house and grounds for a mis sionary's residence, while in smaller citie in the contiguous area there were chape and schools. All were lost during the wa — bombed, despoiled, used as a jail, o otherwise either destroyed or badl damaged.

Front of Chapel in Mitossu
d from Right, Missionary A. H. Ziegler

ngregation, Including Catechumens, at Kwantung
First from Right, Back Row: Missionary A. H. Ziegler

Rauh Walker Memorial Chapel, Och'ik'o

Interior of School in Shasi

But a year ago last fall a program of rehabilitation was initiated. Here are some of the results: In Shasi a new church and school were built. The small-statured teacher is the man of whom Missionary Voss wrote in his report in the LUTHERAN WITNESS about a year and a half ago, of the ludicrous effect of having the two walk side by side, Voss being six foot three and this man about five foot one. Then you see that chapel at Mitossu, almost completely rebuilt and given a churchly look. At Och'ik'o you see this chapel. Here the savings and the memorial wreaths for Mrs. Martin Walker of Buffalo were used so that this is called the Anna Rauh Walker Memorial Chapel.

Then there are chapels at Sussow and Kwantung. Of the latter place our missionaries say that this is the livest place of them all. You will notice Missionary Ziegler at the end of this row of people at Kwantung.

Evangelists Wei and Ch'un, and lay evangelist Li, and the little teacher, and other devoted Christians are carrying the work forward in Shasi and in the area around it until we can again place a missionary here. Really we should have two missionaries at work in this very promising field.

But that depends partly upon you, kind reader. For without the prayers and the sympathetic interest of our people at home and without money we cannot carry on mission work in these places across the seas. Will not your love supply the necessary funds and make available the necessary manpower in order that this blessed work may be carried on?

O. H. SCHMIDT

Miss Lorraine Behling

who was commissioned for mission service in China at Bethel Lutheran Church, St. Louis, Mo., on April 25, 1948. At the left on the picture appears the Rev. O. H. Schmidt, Executive Secretary of the Board of Foreign Missions, and Pastor George A. Loose of Bethel Church. Miss Behling is a graduate of Concordia Teachers College, River Forest, Ill., and has had several years of teaching experience. In preparation for her work in the middle school at Wanhsien in China she has taken courses at Washington University, St. Louis, and in the School of Missions at Concordia Seminary

Graduation Exercises at Concordia Seminary, St. Louis

The 110th school year of Concordia Theological Seminary, St. Louis, Mo., was brought to a close with a baccalaureate service on the evening of Thursday, June 3, and commencement exercises on the evening of the following day.

The baccalaureate service was held at Holy Cross Lutheran Church in South St. Louis. The Rev. Armin C. Oldsen, pastor of Immanuel Church, Valparaiso, Ind., delivered the sermon, in which he pointed out to the graduates wherein the true greatness of the ministry lies. After the singing of the hymn of the holy ministry, Dr. L. J. Sieck, president of the Seminary, read the formal charge to the graduates, declaring that the faculty had found them equipped to function as ministers of the Church of Christ. The Rev. Paul Koenig, pastor of Holy Cross Church, and Dr. R. R. Caemmerer acted as liturgists in addition to President L. J. Sieck. Mr. Walter Wismar presided at the organ. Dr. Wm. B. Heyne directed the student choir as it rendered the anthems, "Jesu, Priceless Treasure" and "Hence with Earthly Treasure," both by Johann Sebastian Bach.

Favored by fine weather, the commencement exercises on Friday were held in the large quadrangle of Concordia Seminary. After an opening hymn, followed by a prayer and Scripture reading, President L. J. Sieck addressed the graduates. Then followed the distribution of diplomas and the conferring of degrees. Dean L. C. Wuerffel presented the ninety-seven graduates to whom diplomas were awarded. Dr. Wm. Arndt presented the twenty-two candidates for the Bachelor of Arts degree. The same degree was awarded to six candidates *in absentia*. Dr. F. E. Mayer presented the forty candidates for the Bachelor of Divinity degree. This degree was also conferred upon three candidates *in absentia*. Dr. A. M. Rehwinkel pre-

Interior of School in Mitossu Above Chapel

sented four candidates for the degree of Master of Sacred Theology. Dr. W. R. Roehrs and Prof. M. H. Franzmann were the liturgists. The Concordia Seminary Chorus, under the direction of Dr. Heyne, sang the anthem "My Spirit, Be Joyful," by Bach. Mr. Martin Stellhorn was the organist on the occasion.

Assignments of St. Louis Candidates

* Indicates missionary at large.

Bauerkemper, Elton, Dallas, Tex. (mission field)
Beck, Ernest, Tulia, Tex. (Christ)
Becker, Bernard, Spring Valley, Minn. (First English)
Bergmann, David, Red Cloud, Nebr. (Zion)
Bickel, Herman, Frobisher, Sask., Canada (St. Paul's)
Biesenthal, Leroy, Detroit, Mich. (Bethlehem, Rev. Gold)
Birnbaum, Leon, Houston, Tex. (Pilgrim)
Bollow, Hans, The Memphis Field (Deaf Missions)
Boriack, Vernon, Auburn, Ala.
Braem, Theodore, Hackensack, Minn. (St. Paul's-St. John's)
Burce, Willard, New Guinea
Cash, Eric, St. John's, Mich.
*Christian, William, Big Bend and Riverdale, N. Dak.)
Claasen, Donald, Garvey, Calif.
Eberle, Rodel, Sandstone-Bruno, Minn.
Ehlers, James, Steamboat Springs, Colo.
Fiege, Calvin, St. Charles, Mo.
*Foelber, Robert, Atlantic District
Friederichs, William, Three Forks, Mont.
Fritz, Marvin, Austin, Ind.
Geerdes, Bernard, Scottsbluff, Nebr. (Spanish Mission)
*Gerken, Oscar, Casey-Central, Ill.
*Gritzke, Warren, Eastern District, Auburn, N. Y.
Hannemann, Norman, Ponca-Newcastle, Nebr.
Harting, Paul, N. Richland-Prosser, Wash.
Heerboth, Paul (missionary to Japan)
Hillmer, Vernon, Burlingame, Calif.
Hinrichs, Marvin, St. Helens-Scappoose, Oreg.
Hintze, Otto, New Guinea
Holtz, Arlin, Herrin, Ill.
*Hoyer, Leland, Atlantic District
Johnson, Jeff, Detroit, Mich. (Colored work)
Korby, Kenneth, St. Paul, Minn. (Redeemer)
Kramer, Howard, Carthage, Mo. (Faith)
Krentz, Arno, Bedford, Ind.
*Ledebuhr, Albert, Atlantic District
Linse, Eugene, Austin, Tex. (Concordia College)
*Lochhaas, Philip, Oklahoma City, Okla.
Lucht, Alfred, St. Walburg, Sask., Can.
Luke, Harold, Dayton, Iowa
Machinske, Arthur, Nigeria, Africa
Maier, Simon, Nelson, British Columbia, Can.
Malinsky, Walter, India
Manns, Richard, Queens Village, N. Y.
Mayer, James, India
Mentz, Marlin, Gadsden, Ala.
*Meyer, Walter, Tulsa, Okla.
Moellering, Ralph, Vermillion, S. Dak.
Napier, Carl, Dunsmuir, Calif.
Natzke, Norman, Stanley-Ray, N. Dak.
Nauss, Allen, Concordia, Mo. (St. Paul's College)
*Nieting, Edmund, Sawyer-Burlington, N. Dak.
Ondov, Daniel, Rudyard, Mont.
Otten, Henry, Mohammedan Missions
Pfotenhauer, Norman, Nanaimo, British Columbia, Can.
Pingel, Alva, Midland, S. Dak.
Preisinger, Donald, Edmonton, Alberta, Can.
Ricker, John, Hooker, Okla.
Rode, George, Melfort, Sask., Can.
Rossow, Francis, Crosby, N. Dak.
Rubke, Walter, Portland, Oreg. (Concordia Academy)
Russert, Martin, Ukiah, Calif.
Rutkowsky, Frederick, North Bay, Ontario, Can.
*Schardt, Wayne, Iowa West
Schinnerer, Carl, Milwaukee, Wis. (Concordia College)
Schmidt, Edward, Riverton-Lander, Wyo.
*Schmidt, Robert, Central District
Schmugge, Frederick, Albany, Tex.
Schumacher, Frederick, Fort Wayne, Ind. (Concordia College)
*Sedory, Elmer, Ada, Okla.
Smith, Harry, India
Spiekerman, Victor, Nigeria, Africa
Stark, Fred, Tomahawk, Alberta, Can.
*Stark, Willard, Cherokee, Okla.
Stirdivant, David, Santa Ana, Calif. (Spanish)
Stoll, Roy, Corpus Christi, Tex. (Spanish)
Strege, Paul, Japan
Suelflow, Edwin, Colome, S. Dak.
Thies, Gerard, Fairfield, Mont.
Tornow, Lothar, Plumas, Manitoba
Trautmann, Robert, India
Wolfram, James, Shattuck, Okla.
Zeile, Erhard, Burr Oak, Mich.
Zschiegner, Max, China

G. V. S.

Seminary Students Called for Overseas Mission Work

Front row, l. to r.: Max Zschiegner, China; the Rev. Karl Kurth, Executive Secretary of the Missionary Board of the Synodical Conference; the Rev. O. H. Schmidt, Executive Secretary of the Board of Foreign Missions of The Lutheran Church — Missouri Synod; Henry Otten, Mohammedans. Standing: Paul Strege and Paul Heerboth, Japan; Victor Spiekermann and Arthur Machinske, Africa; Willard Burce and Otto Hintze, New Guinea; James Mayer, Walter Malinsky, and Robert Trautmann, India. Harry Smith, India, was absent

Graduation Exercises at Concordia Seminary, Springfi

The baccalaureate service, mark the close of the one hundred second school year for the Springfi Seminary, was held on Wednes evening, June 9, at Trinity Chur

The guest speaker, chosen by graduating class to deliver the ser was Dr. G. V. Schick, father of of the graduates and member of Faculty of Concordia Seminary, Louis. Dr. Schick portrayed matchless privilege of the ministry the Gospel in its glorification of Je as Lord and in its offering of sel servant for Jesus' sake.

Dr. Paul Schulz, pastor of Trin Church, served as liturgist, with G. Chr. Barth, president of the Se inary, delivering the formal cha and offering the prayer of consecrati

The academic closing of the Se inary followed on Thursday morn at nine o'clock, when faculty, gr uates, and student body again marc into Trinity Church to hear Dr. Ba in his annual address and to with the conferring of diplomas upon members of the graduating class. Barth in has message emphasized obligation to glory in the Lord as recount especially the many spirit blessings showered in abundance up both student body and Seminary d ing the year then closing.

Dr. R. C. Neitzel and Prof. C. Spiegel participated in the service liturgists, while the undersigned his capacity as registrar, assisted president in conferring the diploma the Seminary upon the sixteen you men of the graduating class.

The beauty and solemnity of h services were increased by sac choral compositions, sung by the Se inary Chorus under the direction Prof. Fred L. Precht.

The current class of graduates somewhat smaller than the aver but under God's gracious guidance loving benediction they may acco plish great things for His belov Zion. May the Lord of the Chu richly bless them in His service.

Assignments of Sprinfield Candidates

Brand, Adolph, Pangman, Sask., Canada.
Gardels, Norman, Sparksville and Leesville C gregations, Ind.
Going, Roland, Arago, Minn.
Haake, Eldor, Peoria and Pekin, Ill. (Missi ary at large)
Hauptman, August, Great Falls, Mont.
Heimgartner, Robert, Burwell, Nebr.
Keiper, Edwin, Houston, Tex.
Kittermann, Henry, Kinsley, Kans.
Koehneke, Edward, Pittsfield, Ill.
Krengel, George, Kampsville, Ill.
Meyer, Merlin, Okauchee, Wis.
Moellman, Carl, Detroit, Mich.
Pranschke, Roy, Inkster-Plymouth Road Detroit, Mich. (Missionary at large)
Ruthenbeck, Lornell, Napoleon and Driscoll, Dak.
Sauer, Robert, Niagara Falls, N. Y.
Schick, Richard, Sacramento, Calif.

M. H. COYNER

luation at Concordia hers College, Seward

pressive ceremonies marked the of the fifty-fourth scholastic year ncordia Teachers College, Seward, ., on Sunday, May 30. The com- ement procession included the hal, the president, the commence- orator, the board of control, the s, the faculty, the degree candi- , the diploma candidates, and the school graduates.

esident W. A. Poehler of Concordia ge, St. Paul, Minn., gave the in- tion, and Dr. Walter Goetsch of State University of Iowa, a mem- f Synod's Board for Higher Edu- n, delivered the oration. He em- zed the characteristics of a good er.

ean Walter Hellwege presented igh school graduates to President . Fuerbringer, who awarded the mas. Dean L. G. Bickel presented diploma candidates and the can- es for the degree of Bachelor of ce in Education to President bringer, who then awarded the mas and degrees.

rom August, 1947, until May, 1948, college granted bachelor degrees enty-four candidates and the Lu- n Teachers Diploma to twenty- candidates. Thirty-two were grad- d from the high school department.

resident W. A. Poehler of Con- ia College, St. Paul, Minn., de- ed the baccalaureate sermon in morning service at St. John's Lu- an Church, also on May 30. He e on the topic: "The Love of st Constraineth Us." The College appella Choir, under the direction r. Theodore G. Stelzer, sang the em: "My Soul, Now Bless Thy er" by J. S. Bach.

ne of the highlights of the second ester's activities at the school was second annual Concordia Church ic Institute, Friday, April 30, to day, May 2. On Friday evening, Valparaiso University Orchestra, r the direction of Prof. Theodore ty-Nickel, presented a concert to students and friends of Concordia. Saturday morning the participants, ents at Concordia, and friends ered in a conference to hear and uss a number of papers. The fol- ng papers were read: "The Pur- of a Lutheran Church Music In- te," by Paul Rosel; "Music, a Child rayer, the Companion of Religion," Henry A. Koenig; "The Function orm in Worship," by Theo. G. zer; "Teaching the Child an Ap- iation of the Lutheran Chorale," Paul Aufdemberge; "The Church ician," by Karl Haase; "Training Fundamental Musicianship," by man W. Powell.

One of the largest audiences in the recent history of the college assembled in the Alumni Memorial Gymnasium to hear the Concordia Church Music Concert on Sunday evening, May 2. Participating groups were the College A Cappella Choir, under the direction of Dr. Theodore G. Stelzer, the Concordia High School Chorus, directed by Paul Rosel, the Valparaiso University Orchestra, and the Concordia Cantata Chorus.

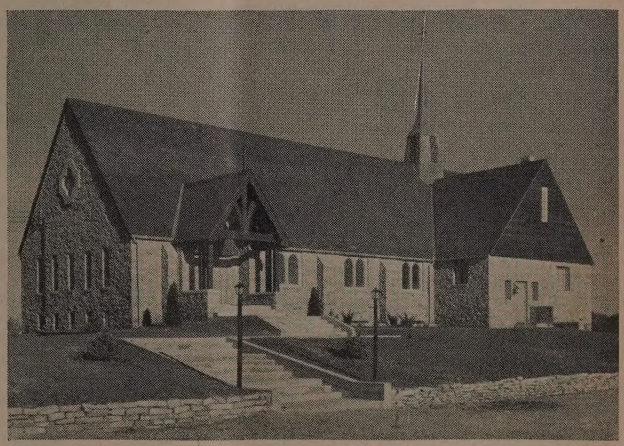
H. F. WERLING

Macedonian Call Leads to New Church in Iowa

On July 10, 1946, the Commercial Club of Ventura, Iowa, by letter requested St. John's Congregation, northeast of Garner, to establish a mission in Ventura, since "many of the citizens do not have church affiliation, and we feel that a mission established here would serve a noble cause." On the following Sunday the congregation unanimously resolved to give its pastor, the Rev. W. T. Wolfram, permission to start the work in Venutra. After a canvass during the summer, the first service was held Oct. 6 in the consolidated school. Growth was gradual and healthy. On Jan. 29, 1947, the church organized with twenty-nine charter members, who a month later decided to build a church. The Civilian Production Administration in May granted permission to begin construction, and in the same month ground-breaking ceremonies took place. Late in April, Pastor W. T. Wolfram, who had done the pioneer work, accepted the call extended to him by the Ventura church. The new church was dedicated on Sunday, May 23, President C. Hesse of Iowa District East preaching in the morning, and Pastor L. Wittenburg, Visitor of the Algona Circuit, in the afternoon. Approximately 800 people attended the two services.

The church, 94½ feet by 34 feet, and built of native limestome and oak, is situated on an elevation overlooking beautiful Clear Lake. The roof is covered with slate and is graced with a copper steeple, from which chimes remind the community on Saturday evening of the approach of the Lord's Day and invite to worship on Sunday morning. The church proper has a deep chancel paneled in oak and furnished with oak furniture. In addition, the building provides space for the pastor's study, a printing room, a choir room, a balcony, five closets, front and side halls, a mothers' room, a cloak room, a stage and social room, Sunday school rooms, a modern kitchen, rest rooms, and a room for the heating units using natural gas. The large parking area is illuminated with antique lamp posts. The property is conservatively valued at $125,000. Donations received from friends outside the parish exceed $8,000. Over 6,000 hours of labor were donated by members and friends of the mission.

W. T. W.



Redeemer Lutheran Church Ventura, Iowa

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, R. 1, Ray, Ind.

The Rev. Gerdjanssen Rickels (d. May 14, 1948), son of Gerd and Gesche Rickels (nee Bohlken), was born at Scotch Grove, Iowa, on Nov. 8, 1874. He attended the preparatory school at Milwaukee, Wis., graduating in 1896 and Concordia Seminary, St. Louis, graduating in 1899. He served as pastor of St. Peter's Church at Farnhamville, Iowa, from 1899 until 1905, Immanuel Church, Rockwell City, Iowa, from 1905 to 1920; and St. Stephen's Church, Atkins, Iowa, from 1920 until his resignation on April 25, 1948.

On Oct. 28, 1900, he married Carolina Halstenberg of New Minden, Ill., who died in 1912. On June 26, 1917, he married Augusta Schnell of Jolley, Iowa. He is survived by his widow, one son, and two daughters.

Funeral services were held on May 16, 1948, in St. Stephen's Church at Atkins, Iowa, conducted by the Rev. Wm. Schuetz, a classmate of the deceased, who preached on John 17:1-4. Interment was made at

Rockwell City, Iowa, on May 17, the Rev. W. C. Schaefer reading the committal service. O. T. SCHREIBER

The Rev. Paul Kretzschmar (d. March 24, 1948), born Nov. 30, 1873, at Prairie du Chien, Wis., son of the Rev. Frederick H. Kretzschmar and Bertha, nee Heintze, received his ministerial training at Concordia College, Milwaukee, and Concordia Seminary, St. Louis, graduating from the latter institution in 1897.

He was ordained Sept. 8, 1897. His first charge was Helmville and Missoula, Mont. In August, 1899, he was installed as the pastor of St. Peter's, St. Paul, Minn., where he served until 1904, when he became the pastor of Trinity, Jefferson City, Mo. In 1908 he resigned his position because of health and with his family located in New Mexico. While in New Mexico he carried on mission work from Albuquerque to Raton. In 1911 he became pastor of St. Paul's, Optimo, N. Mex. In 1918 he moved from Optimo to Las Vegas and served the entire field. He moved to St. John's, Fort Collins, Colo., in August, 1919, and came to Zion Congregation, Brighton, Colo., on Feb. 1, 1923. This congregation he served until Nov. 9, 1947. Here he also celebrated his golden anniversary in the ministry on June 15, 1947.

He was united in marriage with Emma Rohlfing of St. Louis, Mo., on June 6, 1900. Two daughters were born to this union. His wife died Sept. 10, 1937. He married Mrs. Adele Abraham, nee Scherer, widow of the late Rev. M. F. Abraham of Young America, Minn., on Nov. 18, 1942.

The departed was active in the church at large, serving the Colorado District as Visitor, Vice-President, chairman of the Mission Board, chairman of the Board of Education, member of the Board of Appeals, and member of the Board of Counselors for the Lutheran Women's Missionary League.

Death came to take Christ's servant home on March 24 in Tucson, Ariz. The memorial service took place at Zion Church, Brighton, Colo., on Tuesday, with interment at Fort Collins, Colo.

He leaves his wife, two brothers, one of whom, the Rev. John Kretzschmar is pastor in Minneapolis; one sister, two daughters, two stepdaughters, and seven grandchildren.

The Rev. E. J. Friedrich, D. D., President of the Colorado District, delivered the memorial address, basing his sermon on the Lord's word: John 21:20. The Rev. Theo. Meyer of Fort Collins, Colo., officiated at the grave, while the Rev. Charles Wedig served as liturgist of the memorial service in Zion Lutheran Church at Brighton, Colo. CHARLES E. WEDIG

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

Staying Married. By Erdman W. Frenk. 3½×5¾, 48 pages. Concordia Publishing House, St. Louis 18, Mo. 12 cents.

Pastor Frenk draws on his pastoral experience and sociological studies to offer sound advice to such young married couples as seek a divorce before they have given marriage a trial, especially where they have postponed the establishment of a real home because of the present economic situation. Reading time: twenty minutes — but the results may mean the difference between the divorce court and a lifelong happy marriage. F. E. MAYER

The Communion of Saints. A Study of the Origin and Development of Luther's Doctrine of the Church. By Herman A. Preus. 172 pages, 6×8¾. Augsburg Publishing House, 425 S. Fourth St., Minneapolis 15, Minn. $2.00.

A study of Martin Luther's Doctrine of the Church based on an intimate acquaintance of Luther's writings and with contemporary research. Of special value are the sections that deal with little-known writings of Martin Luther which have been made accessible by the work of the great Luther scholars only within past decades. Luther's thinking on the subject of the Church is first traced through his studies as a scholastic and faithful believer in the Roman tradition. Then, in a very exciting series of chapters Luther is sketched as the critic and as the leader of the great reform which began a new era in world history. Throughout the book there are vigorous characterizations of the anti-Christian nature of Romanism. For instance:

"We still abhor as unscriptural all the derivatives of this false position; illegitimate children of this incestuous marriage: penances, purgatory, indulgences, satisfactions, supererogation of merits, prayers to the Virgin and the saints, the sacrifice of the Mass, and the whole system of merits. Like Melanchthon in our Confessions, we could put up with a pope. But we will regard as anti-Christ any man who sets himself up as the vicar of Christ on earth and claims to speak infallibly *ex cathedra*. . . . Every intelligent non-Roman Christian knows that she is persecuting the truth and trying to demolish all non-Roman Christianity. For those reasons and for the cause of the Kingdom of Christ non-Roman Christendom has begun to pray militantly to God either to reform Rome or to stop her!"

A fine point is raised on page 32 regarding the identification of the Church with the elect — where we agree with John Hus. And on page 141 *Schindergrube* is not an "extortioner's grave" but the pit where animal carcasses were left. Dr. Preus, who teaches in Luther Theological Seminary at St. Paul (E. L. C.), has in this volume made a fine contribution to the discussion of a vital subject. G.

Music

Reviewed by Walter Wismar

Organ Music Selected from the Works of G. C. Albert Kaeppel. Concordia Publishing House. $1.25.

From the numerous organ compositions of G. C. Albert Kaeppel, who was for many years professor of music at the Addison Seminary, Prof. Walter E. Buszin has made a good and substantial selection. The 33 Choral Preludes at the organist's fingertips will find much use in the church year. The English as well as the original German titles are given. Forty-seven eral Preludes (from two lines to two in length) have been added in v keys.

When a Prelude seems too sho the occasion, why not combine t more Choral Preludes in related ke introduce the Choral Prelude with a eral Prelude? The music is well p on two staffs. Two pages of Easy lations end the book of 57 pages. price is reasonable.

Anthology of Sacred Music. BA 19. Five-Part Chorales. Johann E $ .25. — BA 20. Lord, I Trust in Antonio Scandello. $ .18. — We Laud Our God on High. Fr Buszin. $ .18. — BA 22. The W Thirsting Deerlet Yearns. J Schein. $ .18. — BA 23. Commi Way unto the Lord. Liebhold. BA 24. A Song of Praise to the Trinity. Heinrich Schuetz. $.

To date the Music Department of cordia Publishing House has publ enough good church music to mee needs of the organist and choirmast years, and it is still going strong. some time Concordia Publishing Hous specialized in the great musical he of the Lutheran Church. We hope n will complain that the music is too cult. We think it is not. It takes and patience to learn, drill, and a music like that listed above, but it ways worth the effort to sing music has the stamp of excellence.

Thus far, in his *Anthology of S Music*, Prof. Walter E. Buszin has sel well and edited ably 24 masterpiec sacred songs. A short foreword giv a nutshell, information about the com or his music. Church musicians (as as music critics) of other faiths and nominations not only admire the s tions, but also find a place for the their services and programs. Why more Lutheran music in our fine Luth services?

Choral Music Through the Centu Musica Sacra Series. Volume Compiled and edited by Walt Buszin. Hall and McCreary pany, Chicago. Per volume, $1.0

Volume One of the Musica Sacra S *Later Renaissance Motets* (1524—1 was published in 1937 and was edite Matthew N. Lundquist, one of our most Lutheran composers of c music. Walter E. Buszin continues series with Volume Two, *Choral M Through the Centuries*, which con twenty-five numbers, representing teen composers: Tye, Palestrina, Far Ingegneri, Vulpius, Gibbons, Purcell, B Handel, Haydn, Mendelssohn, Bra Hirsch, Buszin, Lundquist, and Halter

Some of the choice selections ar be sung a cappella, some with accomp ment ad libitum, and five with a spe accompaniment. Typographically a b tiful job, the spacing of words and n makes for easy, comfortable reading.

College choirs will find the colle very convenient and practical for concert program. The collection o variety as well as musical merit. Ch choirs will enjoy and profit by the sin of the numbers, especially those that not been readily accessible hereto The Hall and McCreary price is reason

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

PASTORS

ommissioned:

er, Louis, as missionary at large in the eveland-Akron, Ohio, area in Unity hurch, Cleveland, Ohio, by Pres. H. W. artels, 2. Sun. p. Tr., June 6.

e, Robert W., as institutional missionary in e Calumet, Ind., region in Trinity Church, bbart, Ind., by J. W. Acker, 2. Sun. p. Tr., ne 6.

stalled:

ggemann, Carl W., in Trinity Congrega- on, El Paso, Ill., by Walter E. Lichtsinn, rinity Sun., May 23.

ning, George, in Christ Congregation, Au- sta, Kans., by L. H. Deffner, 1. Sun. p. Tr., ay 30.

zel, Charles O., in St. Matthew's Congre- tion, Marion, N. C., by E. G. Runge, 1. Sun. Tr., May 30.

, Fred, as associate pastor in Trinity Con- egation, Davenport, Iowa, by H. Harms, Sun. p. Tr., June 6.

e, Edward H., in Redeemer Congregation, ichland, Wash., by W. F. Georg, 1. Sun. p. r., May 30.

rakat, William, in Bethany Congregation, don, Mo., by W. H. Schwab, 1. Sun. p. Tr., ay 30.

t, G. G., in Zion Congregation, Flagler, lo., by A. J. Abel, Cantate Sun., April 25.

ger, W. Harry, in Trinity Congregation, raverse City, Mich., by Lorenz C. C. Grue- er, 2. Sun. p. Tr., June 6.

mann, R. E., in Immanuel Congregation, ong Prairie, Minn., by A. C. Kratzke, 2. Sun. Tr., June 6.

oth, Walter M., in Resurrection Congrega- on, Charlotte, N. C., by J. L. Summers, xaudi Sun., May 9.

wartzkopf, Luther E., in Immanuel Con- egation, Oceanside, Calif., by Louis H. gels, 1. Sun. p. Tr., May 30.

TEACHERS

rt, E. G., in Bethlehem Congregation, ouston, Tex., by Anton A. Froehlich, 2. Sun. Tr., June 6.

bner, August B., in St. John's Congregation, ilmanagh, Mich., by Alfred D. Stoskopf, Sun. p. Tr., May 30.

China Missions

ommissioned:

ller, Adelheid, as nurse and missionary orker for the China Missions in Trinity hurch, Minneapolis, Minn., by O. H. chmidt, 2. Sun. p. Tr., June 6.

Dedications

ens, Ill. The new organ of Immanuel Con- regation (E. C. Pautsch), 1. Sun. p. Tr., ay 30.

elia, Iowa. The new pipe organ of St. aul's Congregation (Joel E. Ross), 2. Sun. Tr., June 6.

duel, Wis. The new pipe organ of St. Paul's ongregation (W. J. Plischke), Trinity Sun., ay 23.

bler, Wis. The new parsonage of St. Paul's nd St. Peter's Congregations (J. H. Fiess), rinity Sun., May 23.

dova, Nebr. The new church of St. John's ongregation (G. W. Mueller), Exaudi Sun., ay 9.

sbury, Alta., Can. The new parsonage of edeemer Congregation (E. B. Fox), Palm un., March 21.

rett, Ind. The new organ of Zion Congre- ation (Alfred J. Boester), Pentecost Sun., ay 16.

ton, Okla. The new church of St. John's ongregation (Alvin A. Walter), 1. Sun. p. r., May 30.

lewood, Calif. The new pipe organ of Good hepherd Congregation (E. W. Dierker), rinity Sun., May 23.

Vegas, Nev. The new church and parish all of First Good Shepherd Church (Edward . Wessel), Trinity Sun., May 23.

mmerfield, Kans. The new chapel of First ongregation (Joseph J. Timken), Trinity un., May 23.

Cornerstone Laying

Carbondale, Ill. Savior Congregation (Ray C. Rist) for a new church, Pentecost Sun., May 16.

Hastings, Mich. Grace Congregation (O. H. Trinklein) for a new church, Trinity Sun., May 23.

Morrill, Nebr. Trinity Congregation (Wm. H. Bornemann) for a new church, Trinity Sun., May 23.

Petoskey, Mich. Zion Congregation (H. F. Krach) for a new church, 1. Sun. p. Tr., May 30.

Vassar, Kans. Trinity Congregation (P. M. Kauffeld) for a new church, Trinity Sun., May 23.

Meetings of the Fiscal Conference and College of Presidents

The Fiscal Conference will meet in St. Louis at Holy Cross Hall on Wednesday and Thursday, Sept. 8 and 9.

The College of Presidents will meet in St. Louis at Holy Cross Hall on Friday, Sept. 10. — ARTHUR BRUNN, *Chairman, Fiscal Conference;* W. F. LICHTSINN, *Chairman, College of Presidents.*

Announcements

The Lutheran Academy for Scholarship will meet in convention in the Palmer House, Chicago, Ill., July 29 and 30. The morning sessions begin at 9:45 C. D. T. Program: "Christianity and Modern Psychological Thought," the Rev. Wm. F. Beck and Dr. Frank B. Miller; "Christian Ethics," Drs. R. R. Caemmerer, John J. Grebe, Theo. H. Hanser, and Mr. Eugene Wengert. Speaker at the banquet: Chaplain Martin H. Scharlemann, "Lutheran Scholarship at Work — The Magdeburg Centuries." — HAROLD G. PETERING.

The Lutheran Education Association's sixth annual convention will take place July 6 and 7 at Concordia Teachers College, River Forest, Ill. Program: "The Christian Family in American Life," E. B. Glabe and W. F. Wolbrecht; "Psychological Factors in Family Relations," O. A. Geiseman, Alfred F. Schmieding; "Critical Areas in Christian Education," A. L. Miller; "The Role of the School in Family Life Education," E. H. Ruprecht, E. F. Sagehorn; "The Pattern of Tomorrow's Education," Walter Goetsch. — ALBERT V. MAURER.

Wanted

Any congregation planning to dispose of church *pews* please contact Mr. John Feistner, Charlo, Mont. The Mission Congregation at St. Ignatius, Mont., is anxious to buy them.

Anyone Desiring to Send Clothing

to the Emergency Planning Council Relief Office should direct all parcels to

Emergency Planning Council
c/o Church World Service
510 S. Elm St.
Webster Groves, Mo.

E. P. C. has changed its location from 2924 Olive St. to this new address in order to facilitate quicker services of especially needed shoes and clothing and other articles to Europe.

In this connection we are also requesting all contributors of books and religious literature to be sent to Europe to discontinue such gifts until further notice. Our present stock is so great that it will take us considerable time until we have sorted and shipped that which we have on hand. — E. W. G.

Changes of Address

Pastors

Aradanas, Henry, Binalonan, Pangasinan, P. I.
Becker, Norbert, Binalonan, Pangasinan, P. I.
Behrens, Donald W., R. 1, Natoma, Kans.
Boehmke, A. Karl, 5401 Allan Rd., Washington 16, D. C.
Brueggemann, C. W., El Paso, Ill.
Carino, Alvaro A., 32 D. Tuason Ave., Quezon City, P. I.
Cloeter, R., R. 1, Charter Oak, Iowa.
Colner, H. Gordon, 3621 Langrehr Rd., Baltimore 7, Md.
Essig, Ernst H., R. 1, Sebewaing, Mich.
Heidemann, L. W., Garner, Iowa.
Hennig, John F., Box 515, Cheyenne Wells, Colo.
Holtzen, R. F., 1180 Wild Rose Dr., Santa Rosa, Calif.
Ilten, Fred H., 1704 Marquette St., Davenport, Iowa.
Jauck, E., Venancio Benavidez 3616, Montevideo, Uruguay, S. A.
Keturakat, Wm., 214 North Oak St., Eldon, Mo.
Kleber, C. E., Concord, Nebr.
Kroening, E. H., Fairview, Kans.
Laesch, Walter W., 926 High Ave., Sheboygan, Wis.
Lehman, R. E., Long Prairie, Minn.
Leverenz, G. M., Box 689, Balboa, Canal Zone.
Lindemann, Ralph, 60 Benson St., Glen Ridge, N. J.
Manns, E. C., 13117 Moorpark St., Sherman Oaks, Calif.
Mayer, Herman R., 1312 General Luna St., P. I.
Meyer, Walter C., 1353 W. Meinecke Ave., Milwaukee 6, Wis.
Miller, F. A., 250 Fifth Ave., W., Melville, Sask., Can.
Miller, F. L., 417 Frank St., Adrian, Mich.
Nieting, Lorenz, 32 D. Tuason Ave., Quezon City, P. I.
Petzoldt, W. O., Jacob, Ill.
Prange, Rudolph, 32 D. Tuason Ave., Quezon City, P. I.
Press, G., 137 N. Fairview, West Branch, Mich.
Rasch, Arthur, Trivandrum, Travancore, South India.
Richter, E. F. J., *em.*, 818 Graceland, Des Plaines, Ill.
Schlecht, Richard L., 1023 G St., Fairbury, Nebr.
Schoech, O. W., Chaplain, Hdqts. Eighth Army Stockade, A. P. O. 343, c/o Pm. San Francisco, Calif.
Schreiber, L. E., 107 North Fifth, Hiawatha, Kans.
Schroeder, Hy. C., Box 515, Burkburnett, Tex.
Schroeder, J. D., D. D., *em.*, 2310 W. Vienna St., Milwaukee 6, Wis.
Schroth, Walter M., 111 S. Summit Ave., Charlotte 2, N. C.
Schwartzkopf, Luther E., 515 S. Horne Ave., Oceanside, Calif.
Shibata, G., 5301 Gordon Ave., Apt. 2 E, Richmond, Calif.
Steinbeck, George L., c/o Frank Ernst, Paso Robles, Calif.
Stoskopf, Alfred D., *em.*, R. 5, Stratford, Ont., Can.
Strelow, E. M., R. 2, Humboldt, Iowa.
Trumpoldt, P., 132 Reserve Rd., Ebenezer, N. Y.
Weidmann, Carl F., Concordia Collegiate Institute, Bronxville 8, N. Y.
Wuggazer, M. A., 206 N. Mechanic St., Berrien Springs, Mich.
Zimmermann, E. H., 2619 W. New York St., Indianapolis 22, Ind.

Teachers

Abel, A. C., 589 Fairfield Ave., Elmhurst, Ill.
Burstadt, W., 710 Lillian Ave., Collinsville, Ill.
Ehlers, John, 900 Third St., Merrill, Wis.
Eifert, E. G., 1035 W. Cottage, Houston, Tex.
Germeroth, C. E., Polk, Nebr.
Kaste, M. J., 129 St. Charles Rd., Addison, Ill.
Luecke, Paul E., *emer.*, 439 E. Douglas Ave., Fort Wayne, Ind.
Peterson, Erwin G., 625 Walton Pl., Madison, Wis.
Pflughoeft, E. P., 311 E. 25th St., Kearney, Nebr.
Pohl, M. S., 216 Auburn St., Kennewick, Wash.
Rolf, L. W., Webster, Minn.
Wittmer, Arthur E., 4558 18th St., San Francisco 14, Calif.

THE LUTHERAN WITNESS

Official Organ of The Lutheran Church — Missouri Synod

Published by Concordia Publishing House
3558 S. Jefferson Ave., St. Louis 18, Mo.

All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

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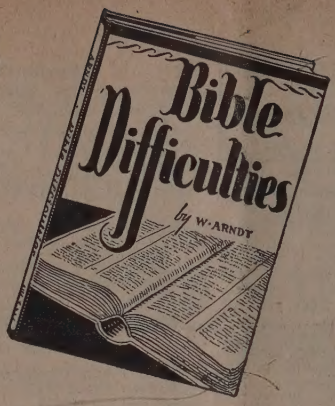

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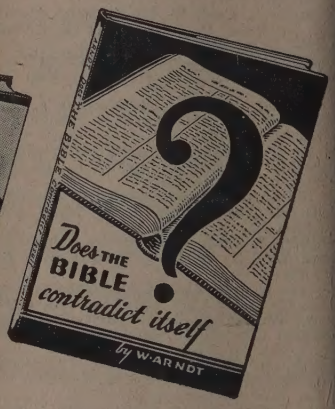

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